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ADDRESS

AND

REMONSTRANCES

OF THE

ROMAN CATHOLICS OF IRELAND.

ONE SHILLING.

Ireland,
Roman
Catholics of
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AN ADDRESS

FROM THE

ROMAN CATHOLIC NOBILITY, *CLERGY & GENTRY OF IRELAND,*

PRESENTED TO HIS

EXCELLENCY THE LORD LIEUTENANT

MAY 30, 1798,

WITH HIS EXCELLENCY'S ANSWER,

AND THEIR

DECLARATION

TO STAND OR FALL WITH THE PRESENT HAPPY CONSTITUTION.

To which are added the

PASTORAL REMONSTRANCES

OF THE

ROMAN CATHOLIC BISHOPS

TO THE

LOWER ORDERS OF PEOPLE OF THEIR PERSUASION.

Occasioned by the TREASONABLE CONFEDERACIES and INSURRECTIONS in that COUNTRY.

How much we are impressed with the necessity of laying aside all consideration of religious distinction, and joining in one common effort for the preservation of our Constitution, of Social Order, and of the Christian religion, against a Nation whose avowed Principles aim at the destruction of them all.—Vide ADDRESS.

LONDON:
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M, DCC, XCVIII.

THE ADDRESS OF THE ROMAN CATHOLICS OF IRELAND, presented to his EXCELLENCY THE LORD LIEUTENANT, on Wednesday, May 30, 1798.

MAY IT PLEASE YOUR EXCELLENCY,

WE, the Undersigned, His Majesty's most dutiful and loyal Subjects, Roman Catholics of Ireland, think it necessary at this moment publicly to declare our firm attachment to His Majesty's Royal Person, and to the Constitution under which we have the happiness to live. We feel, in common with the rest of His Majesty's Subjects, the danger to which both are exposed from an implacable and enterprising Enemy, menacing Invasion from abroad, and from the machinations of evil and disaffected Men conspiring Treason within this his Majesty's kingdom. Under these impressions, We deem it necessary to remove by an open and explicit Declaration, every idea of countenance afforded on our part to a conduct bearing even the appearance of indifference or indiscretion, much more to a conduct holding forth symptoms of disaffection and hostility to the established order of Government in this kingdom, in the preservation of

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which, though we differ from it in ſome points of ſpiritual concern, we feel too deeply intereſted to look with an indifferent eye at its overthrow.

Allow us then to aſſure your Excellency, that we contemplate with horror the evils of every deſcription which the conduct of the French Republic has produced on every Nation hitherto weak enough to be deluded with its promiſes of liberty and offers of fraternity. We anticipate ſimilar misfortunes as awaiting this his Majeſty's kingdom in the deprecated event of ſucceſsful Invaſion. With confidence we ſtate our determination not to be outdone by any deſcription of our fellow-ſubjects in zealous endeavours for averting that calamity; and that although anxious to enjoy, free of every reſtriction, the full Benefit of our Conſtitution, We reject with indignation any idea of removing the reſtrictions under which we ſtill labour by means of foreign invaſion, or by any other ſtep inconſiſtent with the known Laws of the Land. We prefer, without heſitation, our preſent ſtate to any alteration thus obtained. And with gratitude to the beſt of Kings, and to our enlightened Legiſlature, We acknowledge ſuch a ſhare of political liberty and advantage already in our poſſeſſion, as leaves us nothing to expect from foreign aid, nor any motive to induce us to look elſewhere than to the

tried

mind benignity of our Sovereign and the unbiaſſed determination of the Legiſlature, as the ſource of future advantage.

We cannot avoid expreſſing to your Excellency our regret at ſeeing amid the general deluſion many (particularly of the lower orders) of our religious perſuaſion engaged in unlawful aſſociations and practices; yet we truſt that your Excellency's diſcernment will lead you to make every juſt allowance for the facility with which Men, open to deluſion from their ſituation in life, are led aſtray from political duty: It ſhall be our endeavour to recall ſuch Men to a ſenſe of that duty, by pointing out to them how inconſiſtent their conduct is with their real intereſts, and how contrary to the maxims of Religion which they profeſs; nor ſhall we leſs endeavour by our conduct to convince all deſcriptions of our fellow-ſubjects how much we are impreſſed with the neceſſity of laying aſide all conſideration of religious diſtinction, and join in one common effort for the preſervation of our Conſtitution, of Social Order, and of the Chriſtian Religion, againſt a Nation whoſe avowed Principles aim at the deſtruction of them all.

We requeſt your Excellency will make theſe our ſentiments known to His Majeſty, and we reſt ly with unfeigned confidence on your Excellency's acknowledged candour and generoſity, that you

that

that you will repreſent us in that light to which we venture to hope our conduct and principles have given us a juſt claim.

Finoall,
Cormanstown,
Southwell,
Kenmare,
Hon. Robert Plunkett,
Hon. Col. Dillon, 3d Regt. Iriſh Brigade,
Hon. Charles Southwell,
Edward Bellew, Bart.
Thomas Eſmonde, Bart.
Hugh O'Reilly, Bart.
Thomas Purke, Bart.
Malachi Donellan,
William Bellew,
Morgan Kavanagh,
Michael Aylmer,
Robert French,
Michael Browne, Capt. Saxon Service,
R. S. Keating,
George Gould,
John Whyte,
Count Conway, Col. 6th Regiment, Iriſh Brigade,
Francis Bellew,
Gerald Baggott,
Mathew Donellan,
Edward Byrne,
James Ferrall,
Denis Thomas O'Brien,
Hugh Hamill,
Michael Burke,
F. Deaſe,
Gerald Aylmer,
Randall M'Donnell,
John Keogh,
John Ball,
Chriſtopher Bellew,
John Taaffe,
Walter Dowdall,
Mathew Miles O'Reilly,
Jervis Hand,
James Ward,
James Bird,
Caſimir Delahyde,
Roger Hamill,
Thomas Burke,
Thomas Reddington,
Peter Lynch,
Nathaniel Lynch,
Dominick Brown,
Richard O'Reilly,
Richard O'Reilly, D. D.
Boetius Egan, D. D.
P. J. Plunkett, D. D.
Hugh O'Reilly, D. D.
Denis Maguire, D. D.
Anthony Coyle, D. D.
Matthew Lennan, D. D.
John Cruiſe, D. D.
— Mc. Mullen, D. D.
Dominick Bellew, D. D.
Thomas Coſtelloe, D. D.
Edward French, D. D.
Thomas O'Connor, D. D.
Ed. Dillon, D. D.

Charles

Charles O'Reilly, D. D.
John Dillon, D. D.
J. Joyse, D. D.
John Thomas Troy, D. D.
Thomas Bray, D. D.
Michael P. Mc. Mahon, D. D.
Francis Moylan, D. D.
D. Delany, D. D.
James Caulfield, D. D.
M. Coppinger, D. D.
James Lanigan, D. D.
John Young, D. D.
C. O'Donnell, D. D.
C. Sabrue, D. D.
Rev. Peter Flood, D. D. President of the Royal College of St. Patrick at Maynooth, for himself, the Professors and Students of said College.

And above two thousand whose names are too numerous to be inserted.

HIS EXCELLENCY'S ANSWER.

"It gives me great satisfaction to receive the Address you have presented to me, and I shall not fail to represent to his Majesty the sentiments of gratitude it conveys for the various advantages you have received from his Majesty's benignity.

"I receive with pleasure your declaration of the necessity of laying aside all considerations of religious distinction, and joining in one common effort for the preservation of our Constitution and of Social Order. I cannot too strongly impress this sentiment on your minds; the events of every hour must urge the necessity of it, and the example which has been shewn by those who have had opportunities of displaying their loyalty and valour, cannot but animate us all to a like exertion, wherever we may be called upon to make it."

THE REMONSTRANCES

ADDRESSED TO THE LOWER ORDERS OF ROMAN CATHOLICS OF CERTAIN DIOCESES IN IRELAND.

A REMONSTRANCE from the PRELATES, CLERGY, NOBILITY and GENTRY of IRELAND, addreſſed to ſuch of the deluded People now in Rebellion againſt his Majeſty's Government in that Kingdom as profeſs the Roman Catholic Religion. Dated Dublin, May 28, and publiſhed in the London Gazette of June 1, 1798.

THE underſigned Roman Catholics of Ireland, feel themſelves earneſtly called on, to remonſtrate with ſuch of the Deluded People of that Perſuaſion, as are now engaged in open Rebellion againſt his Majeſty's Government, on the wicked tendency and conſequences of the conduct

duct which they have embraced. They apprehend, with equal horror and concern, that such deluded men, in addition to the crime committed against the allegiance which they owe to his Majesty, have in some instances attempted to give their designs a colour of ZEAL for the Religion which they profess!—The undersigned profess equally with them the Roman Catholic Religion;—some of them are Bishops of that persuasion—others are Heads of the leading Families who profess that Religion—and others are men of the same persuasion, who, by an honourable industry have, under the Constitution now sought to be subverted, raised themselves to a situation which afford them, in the most extensive sense, all the comforts of life. The undersigned of each description, concur in intreating such of the Deluded, who have taken up arms against the established Government, or entered into engagements tending to that effect, to return to their Allegiance, and by relinquishing the treasonable plans in which they are engaged, to entitle themselves to that mercy which their lawful Governors anxiously wish to extend to them: A contrary conduct will inevitably subject them to loss of life and property, and expose their families to ignominy and beggary; whilst at the same time, it will throw on the religion, of which

they profeſs to be the advocates, the moſt indelible ſtain; on this point, the unfortunately deluded will do well to conſider, whether the true intereſts and honour of the Roman Catholic Religion are likely to be moſt conſidered by the Biſhops of that perſuaſion—by the ancient families who profeſs that Religion, and who have reſiſted every temptation to relinquiſh it—by men who, at once profeſſing it, and ſubmitting to the preſent Conſtitution, have arrived at a ſtate of affluence which gratifies every wiſh:—"*or by a ſet of deſperate and profligate men, "availing themſelves of the want of education and "experience in thoſe who they ſeek to uſe as in-"ſtruments for gratifying their own wicked and "intereſted views:*"—At all events, the underſigned feel themſelves bound to reſcue their names, and as far as in them lies, the Religion which they profeſs, from the ignominy which each would incur from an appearance of acquieſcence in ſuch criminal and irreligious conduct; and they heſitate not to declare, that the accompliſhment of the views of the deluded of their perſuaſion, if effected, muſt be effected by the downfal of the Clergy—of the ancient Families—and reſpectable Commercial men of the Roman Catholic Religion. The underſigned Individuals of each of which deſcription, hereby publicly

publicly declare their determination—to ſtand or fall with the preſent exiſting Conſtitution.

FINGALL,
GORMANSTOWN,
SOUTHWELL,
KENMARE,
Sir Edward Bellew,
Malachi Donelan,
William Bellew,
Morgan Kavanagh,
Gerald Aylmer,
Mathew Donelan,
Francis Bellew,
James Farrell,
Val. O'Connor,
Thomas Fitzſimon,
Phil. Lawleſs,
Barry Lawleſs,
John Taaffe,
R. R. Richard O'Reilly, D. D.
R. R. Boetius Egan, D. D.
R. R. P. J. Plunkett, D. D.
R. R. Hugh O'Reilly, D. D.
R. R. Denis Maguire, D. D.
R. R. Anthony Coyle, D. D.
R. R. Matthew Lennan, D. D.
R. R. John Cruiſe, D. D.
R. R. — Mc. Mullen, D. D.
R. R. Dominick Bellew, D. D.
R. R. Thomas Coſtelloe, D. D.
R. R. Edward French, D. D.
R. R. Thos. O'Connor, D. D.
R. R. Ed. Dillon, D. D.
R. R. Charles O'Reilly, D. D.
R. R. John Dillon, D. D.
R. R. J. Joyſe, D. D.
R. R. John Thomas Troy, D. D.
R. R. Thomas Bray, D. D.
R. R. M. P. M'Mahon, D. D.
R. R. Francis Moylan, D. D.
R. R. D. Delany. D. D.
R. R. James Caulfield, D. D.
R. R. M. Coppinger, D. D.
R. R. James Lanigan, D. D.
R. R. John Young, D. D.
R. R. C. O'Donnell, D. D.
R. R. C. Sabrue, D. D.
Rev. Peter Flood, D. D. Preſident of the Royal College of St. Patrick, at Maynooth, for himſelf, the Profeſſors and Students of ſaid College.

REMONSTRANCE of the Right Rev. Dr. EDWARD DILLON, Roman Catholic Bishop of Kilmacduagh and Kilfenora, to the Roman Catholic Laity of said Dioceses.

HEALTH AND BENEDICTION.

A Father who looks on with silent indifference, whilst danger and ruin in a thousand shapes threaten his family, may justly be considered as guilty of High Treason against human nature. The fond emotions of paternal affection have never vibrated in his heart. Studious of his own ease, attentive to himself alone, wholly occupied in gratifying his inclinations or consulting his own safety, he feels no alarm on seeing the snares that are laid for his children, and suffers them, without a pang, to rush on to unavoidable destruction. Such exactly would be my case, should I omit, at this time, to warn you of the dangers with which you are surrounded. If, feeling the most tender solicitude for your temporal as well as eternal welfare, would entitle me to be considered by you in the light of a Father, I conceive myself to have an undoubted claim to that endearing appellation; but I am called upon by a tie of a superior nature, that bond which unites

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the Paſtor to his Flock, that ſacred and awful obligation which I contracted on being entruſted with the care of this portion of the Church of Chriſt, to addreſs you on the preſent calamitous occaſion. There is not one amongſt you, even in the moſt remote and obſcure hamlet, who hath not heard of the Oaths and Aſſociations which have entailed ſo many misfortunes on various Diſtricts of this Kingdom. How many poor exiles from Northern Counties, have you ſeen arrive amongſt you, ſent adrift without pity or remorſe, by a barbarous Aſſociation? How many atrocities have you heard committed by perſons belonging to Societies of, if poſſible, a ſtill more dangerous tendency? How many villages deſtroyed, and diſtricts laid waſte in conſequence of illegal oaths and conſpiracies? It would be foreign to my purpoſe further to purſue this tale of woe; much leſs doth it fall within the ſphere of my duty, to inveſtigate that maze of moral and political cauſes which have concurred to beget that reſtleſſneſs, and agitation of the public mind which prevails in various parts of the Kingdom:—ſuffice it to obſerve, that theſe oaths and aſſociations have been proſcribed by the Legiſlature under the ſevereſt penalties—and it would be doing an injury to the opinion which I entertain of your principles, to ſuppoſe that any of you could be ſo little acquainted with the obligations which he owes to

Society,

Society, as not to know that you are bound both by the law of God and the law of nature, to obey the ordinances of the State in all civil and temporal concerns. What could be more deplorable than the ſituation of that country in which it would be permitted to each individual, to contradict the laws, to withdraw his allegiance, to oppoſe the Legiſlature? The law of God commands us to obey the rulers of the land. The Saviour of mankind inculcates this doctrine in the goſpel, and the Apoſtle of nations, the bleſſed Paul, is clear on the ſubject.

But waving theſe conſiderations, your own intereſt, and the happineſs of the Diſtrict in which you reſide, call upon you to avoid, with the utmoſt caution, all illegal oaths and combinations. Take warning from what hath happened in the various parts of the Kingdom, which have had the misfortune to experience the direful conſequences of thoſe illegal aſſociations. Learn to appreciate the ineſtimable bleſſings of peace and tranquillity which you have hitherto enjoyed. Thrice happy, if, whilſt the thunder of anarchy growls at a diſtance, you are allowed quietly to partake of your frugal fare, and compoſe yourſelves to reſt without dread of the aſſaſſin or the midnight robber.

There are, no doubt, even amongſt us, ſome few whoſe hearts are corrupted, and whoſe minds are perverted; who never once beſought with humility,

humility, the Father of lights to enlighten them; who yet decide every point, philoſophize on every ſubject; whoſe whole education conſiſts of a few ſcraps, taken from immoral or impious writers; who, on the authority of ſome ſacrilegious innovator, blaſpheme that Religion to which they are utter ſtrangers;—who, afraid to look into the ſtate of their own hearts, which they have never enriched with the practice of any virtue, and not daring to look to heaven, which they have never ceaſed to inſult, would wiſh to forget themſelves in the midſt of tumult and confuſion.—They look forward with anxious expectation for the arrival of their brethren in impiety.—They tell us with a malignant and ill-diſſembled ſatisfaction, that we muſt not flatter ourſelves with the hopes of eſcaping a viſit from the French. I will not take upon myſelf to determine an event which, as yet, remains amongſt the ſecrets of providence. —Obſtacles of great magnitude lye in their way. I will not, however, heſitate to declare, that the wrath of heaven could ſcarcely viſit us with a more dreadful ſcourge.—Witneſs the atrocities which have marked their ſteps in every country into which they have intruded themſelves.—Treaſures and valuable effects carried off under the name of contributions: the ſmalleſt oppoſition to the will of thoſe apoſtles of liberty, attended with the moſt horrid devaſtations—churches pillaged

laged and profaned, our holy religion proſcribed; even lately, a reſpectable nation given up to carnage and ſlaughter, for having attempted to defend the Conſtitution and Laws under which they and their anceſtors lived for ages, a brave, frugal, and happy people; the ſupreme Paſtor of our Church not only reviled and calumniated in the moſt impudent manner, but alſo ſtripped of that property, which enabled him to diſplay a generoſity and benevolence, worthy of his high ſtation; and to propagate the goſpel of Chriſt amongſt the moſt remote nations of the globe.—Such are a part of the bleſſings which, under the ſpecious name of Liberty, have been beſtowed on many neighbouring countries, by the Rulers of the French people.

Ill-fated people! deſtined to wade through torrents of blood, in queſt of that Liberty, which hath hitherto eſcaped their purſuit. More reſtleſs than the waves of the ocean, which daſh againſt their ſhores, have they plunged from Revolution to Revolution—the ſport of every prevailing Faction; and are, at length, compelled to bend under the iron rod of Tyrants, more deſpotic than any of the Kings who ſwayed the ſceptre of their nation. But, my beloved Brethren, let us put our truſt in that Providence which directs all human events.—Let the impious man quit his iniquity, and the virtuous man redouble the fervour of his ſupplications,

ſupplications, and the God of Mercy will turn away his wrath from us;—for, *who is it that hath confided in the Lord and was confounded.* In the mean time, let me conjure you, through the precious blood of Our Divine Redeemer, whoſe death we this day * commemorate, to have mercy on yourſelves—on your children, and on your country; to reject, with horror, all clandeſtine Oaths which may be propoſed to you. As for my part, it will be the pride of my life, and the greateſt conſolation which I can enjoy here below, ſhould I be, in any degree, inſtrumental in preſerving you from the machinations of dangerous and deſigning men. I may, ſurely, ſay, without preſumption, that I have a juſter claim to your confidence, than thoſe workers of iniquity who delight in darkneſs. The God of all Truth knows that I am a ſtranger to political parties; and that, in this Addreſs, I am influenced merely by the deſire of promoting your happineſs, and by the imperious call of a ſacred duty.

Indeed, when I reflect on the happy days which I have ſpent with you, at your reſpective Chapels, each ſucceeding year, ſince I have been appointed to preſide over theſe Dioceſes; when I call to mind that reverence and veneration, which you manifeſted for the Epiſcopal Character; the avidity with which you received the great and

* Good-Friday.

conſoling

conſoling truths of the goſpel; the warm expreſſions of gratitude and tender affection with which you repaid any exertions that might have been employed to inflame you with the love of morality and religion—I am filled with the moſt ſanguine expectations that I do not addreſs you in vain. But, ſhould I have the misfortune to find myſelf diſappointed in the opinion which I entertain of you, I ſhall, at leaſt have the conſolation to reflect, that I have diſcharged my duty—that I have not ſlept at my poſt, or failed to give you due notice of the impending danger. Immediately after the approaching feſtival of Eaſter, I ſhall meet you on ſtated days, at your reſpective Chapels, and trace out to you that plan of conduct, which appears to me the moſt deſirable for you to purſue in this emergency. I ſhall conclude, in the mean time, with the words of the Apoſtle, St. Paul—*May the Peace of God, which ſurpaſſeth all Underſtanding, fill your hearts and minds in Chriſt Jeſus.*

KILCORNAN, *April* 6, 1798.

REMON-

REMONSTRANCE of the Right Rev. Dr. MOYLAN, Roman Catholic Biſhop of CORK, to his beloved Flock, and in particular to the Lower Orders of the Roman Catholic Inhabitants of the ſaid Dioceſe.

IN times like the preſent, when Government has declared its determination to ſuppreſs, by the moſt vigorous and ſummary means, the ſpirit of inſurrection and outrage, which has manifeſted itſelf in ſome parts of this country, I ſhould conſider myſelf deficient in what I owe to you, Dearly Beloved Brethren, if I omitted to warn you of the impending danger, and of the neceſſity of adopting ſuch a line of conduct, as may prevent the exerciſe of the ſeverities of the law againſt you. Charged as I am, by Almighty God, with the care of your ſouls, intereſted as I moſt warmly feel in whatever regards you, it is my bounden duty to remove as far as in my power, any deluſion under which you may at any time labour, and to appriſe you of whatever might tend either to obſtruct, or to promote your temporal and eternal welfare. In the preſent critical ſtate of our country, in the preſent unhappy temper of ſome mens minds, and under the threats of perſonal violence, with which I have been menaced, the timid precautions ariſing from perſonal conſideration, might ſuggeſt and recommend a ſi-

lent obſervation of paſſing occurrences; but as you, dearly beloved Brethren, are the firſt object of my Paſtoral ſolicitude and care, and dearer to me than life, nothing could diſſuade me from addreſſing to you my admonitions, but the apprehenſion of their not proving, in the actual ſtate of the public mind, as extenſively uſeful as I ſhould expect, and that their deſign might be miſrepreſented by thoſe enemies of all good order and religion, who have of late ſo induſtriouſly ſought to inſinuate themſelves into your confidence. Truſting, however, in the Lord, that you will receive this addreſs in the ſame ſpirit in which I write it, (and God knows, it is your good only I have in view) I beſeech you, beloved Brethren, and exhort you as your ſpiritual Father, and your ſincereſt Friend, to weigh well and conſider your preſent ſituation. It is not to political diſcuſſion, but to religious reflection, I mean to call to your attention, and therefore ſhall forbear to enquire into the original cauſe or cauſes of the preſent unhappy ſtate of our country: the deciſion of this queſtion would anſwer no purpoſe for you, were it as obvious as it appears complicated. But ſurely, the firſt principles of our holy Religion, as you have learned it in Jeſus Chriſt, inculcate and enjoin obedience to the laws, and reſpect for the conſtituted authorities—that ſecret aſſociations for the ſubverſion of the order and peace of

ſociety,

ſociety, are unlawful and criminal, and that the guilt of ſuch combinations is highly aggravated by attempting to confirm their engagements by the ſanction of an oath—for an oath, my Brethren, is a religious act—it is a ſolemn appeal to God, as the witneſs of the truth of what we declare, and the avenger of what is falſe or evil: when we take a juſt and lawful oath, propoſed by ſuch as are inveſted with competent authority, we honour God—we teſtify our reverence and veneration, for his Divine Majeſty, as the Infallible Truth that cannot be deceived, and as the juſt puniſher of unrighteouſneſs and falſehood. But an oath that is either falſe, or taken to bind to the perpetration of any thing wicked, is the groſſeſt and moſt direct affront to God—it is a ſacrilegious profanation of his Adorable Name—High Treaſon againſt his Tremendous Majeſty—a formal contempt of his power—in a word, braving the Almighty to his very face. Such, my dear Brethren, are all oaths of combination, to the prejudice of any neighbour or fellow-creature, or againſt the tranquillity and good order of the community in which we live. Nothing therefore can ſanction or juſtify them. They are an abomination in the eyes of the Lord, and will infallibly, unleſs repented of, draw down the vengeance of Heaven, ſooner or later, on the wretches that are guilty of ſuch impious practices.

Nothing can more effectually tend to bring down the judgments of God upon the country; for it is a fact, that where the practice of taking false, or wicked oaths gains ground, all manner of crimes grow common with it, and in proportion to the progress it makes amongst any people, the nearer they approach, until at length they are plunged into the gulph of destruction.

That such are the necessary consequences of false or wicked oaths, the Almighty has expressly declared by the mouths of the Prophets, Jeremiah and Osee. — "BECAUSE OF SWEARING, "THE LAND MOURNETH," says Jeremiah; and Osee sets *that* down as the principal cause of the Lord's indignation against his chosen people, the children of Israel. — "SWEARING, AND "LYING, AND KILLING, AND THEFT, HAVE "OVERFLOWED, AND BLOOD TOUCHETH "BLOOD; THEREFORE," says the Prophet, "SHALL THE LAND MOURN, AND EVERY "ONE THAT DWELLETH IN IT, SHALL "LANGUISH." How applicable, alas! these awful denounciations of the Almighty, and how literally have they been fulfilled in our distracted land.

Such therefore, amongst you, my Brethren, as may have had the great misfortune of being, by the persuasions of artful and designing men, deluded into so heinous a crime, let me intreat

treat you to follow the advice of the Prophet Ezechiel, " Be converted and do penance for all " your iniquities, and iniquity ſhall not be your " ruin. Caſt away from you all your tranſgreſ- " ſions, by which you have tranſgreſſed, and " make to yourſelves a new heart and a new " ſpirit, and why will you die, O houſe of Iſrael?"

Aſſociate not with thoſe Atheiſtical incendiaries, who would extinguiſh that horror, which every *human* breaſt muſt feel againſt the execrable crimes of robbery and murder, by which the national character has of late been attempted to be ſtained. Return to your uſual occupations of induſtry and labor, and inſtead of bewildering your minds in ſpeculations about government, which you cannot comprehend, endeavour to realize for yourſelves and your families, the comforts which a patient and unwearied application to your reſpective avocations will not fail to produce.

To be totally exempt from ſufferings is what you cannot expect at this ſide of the grave. No ſtate, no condition, no rank, however exalted, but has its pains, its croſſes and tribulations, and this by divine appointment. And why? becauſe this life is a ſtate of trial—we are in this, only on our way to a better world. If we conduct ourſelves well *here*, for the little time we have to remain, by diſcharging the duties of our reſpective ſtates, we ſhall certainly be unſpeakably and eter-

happy hereafter. Inſtead then of indulging in fruitleſs and unſeemly murmurs, or ſeeking by unlawful methods to ſoften the hardſhips of your condition, conſole yourſelves, my dear Brethren, with the aſſurance Religion holds out to you, that for whatever you ſuffer in *this* world, you ſhall, if it be not your own fault, be amply rewarded in the next—that the tranſient afflictions of this fugitive life, if patiently endured, are deſtined to produce an eternal weight of glory. How powerful a motive this to conſole us, when ſmarting under the chaſtiſements of heaven or the miſeries of the earth.

But whilſt I exhort you, my Brethren, patiently to endure whatever portion of evil, in the general diſtribution of Providence, may fall to your ſhare, I would have you not unmindful of the bleſſings you enjoy, and the favors you have received. Certain privileges excepted, you poſſeſs the advantages of the Conſtitution. The penal laws, under which our fathers groaned, have been almoſt all done away. You have the comfort of exerciſing your holy Religion without controul, and to the benignity of Government, and to the liberality and wiſdom of Parliament, we are indebted for the eſtabliſhment and endowment of a Roman Catholic College, on an extenſive plan, which will afford a liberal education to our youth, and a ſupply of Clergy to our Church, when the preſent genera-

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tion have finiſhed their career: Theſe are bleſſings —theſe are favors, that ſhould excite and call forth our gratitude, and this gratitude we ſhould evince by a ſteady attachment to the Conſtitution, and unſhaken loyalty to our gracious Sovereign—a Sovereign who has done more for the Roman Catholic Body, and indeed for this Kingdom in general, than any, or all of his predeceſſors. I know, beloved Brethren, that efforts have been made by evil-minded men, to weaken your attachment to the Conſtitution of your country, and your allegiance to the beſt of Kings, by circulating impious and ſeditious writings, and encouraging you to outrage and riot. —But in the name of God, why ſhould you be the dupes and tools of theſe wicked incendiaries? Surely they could not have your good at heart! In forwarding theſe ſeditious ſchemes, by diſturbing the country, you only promoted your own and your family's ruin and deſtruction, by drawing on your heads the vengeance of inſulted laws. The ſword of juſtice is not yet ſheathed, and yet obſerve how many of the ſeduced and miſguided people has it already cut off! and over the heads of how many, ſeparated by impenetrable barriers from their friends, does it ſtill remain ſuſpended! Ah! who ſhall reſtore to widowed wives and orphan children their huſbands and fathers, thus prematurely cut off! Will the miſcreants who inveigled them into the paths of infamy and ruin come forward

ward to indemnify and conſole the ſurviving friends, for the dreadful calamities they have brought upon them? Alas! no conſolation or indemnity will they afford. Inſtead then, of ſuffering yourſelves to be any longer miſled, take warning by the fate of thoſe victims of public juſtice, and let the declarations of lively ſorrow and contrition for violating the laws, and diſturbing the peace of the country, made with their dying breath, make a laſting impreſſion on your minds. Conſider the vigorous meaſures now to be enforced againſt the diſturbers of peace and good order: this country is juſt proclaimed—military law eſtabliſhed. From the known humanity of the Commander in Chief, and of the immediate Commander of our Diſtrict, no unneceſſary rigour in the diſcharge of their duty can be apprehended, and you ſhould bleſs God that ſuch Commanders have been at this criſis appointed; their benevolent and liberal hearts feel, and make due allowance for the deviations of uncultivated nature—they know how to diſtinguiſh between the deluded peaſant, and the artful incendiary that impoſes on his ignorance and credulity. But if acts of outrage and inſubordination be perſevered in, if the abominable crimes of robbery and violence be abetted and perpetrated, if the laws be not obeyed and reſpected, then, though we cannot but ſorely lament the neceſſity, we

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cannot be surprised at their exerting the formidable powers with which they are invested, for the protection of the innocent, and punishment of contumacious offenders.

Let me then, dearly beloved Brethren, exhort such of you as may have been unfortunately deceived by ambitious agitators, to return immediately to your duty—to that observance of the laws of the Community, by which you are yourselves protected,—Renounce all these wicked associations, formed for the subversion of the social order and peace of the Country. By compliance with the notices published by the Commander in Chief for your information, you will avoid the heavy mischiefs, by which a disregard to them will be inevitably followed. As members of Society, demean yourselves according to the relations of this state—love, cherish without exception, your neighbours, and fellow-subjects of every denomination.—Consider them as your Brethren, and treat them with that kindness, which such a sentiment inspires—*Do unto them*, in every respect, *as you would wish they should do unto you*. This is what our Divine Lawgiver commands—and it is only by complying with this command, that you can expect eternal salvation.

I am aware that my intention in thus addressing you, beloved Brethren, at this critical juncture, will be grossly misrepresented by the unprincipled

cipled incendiaries who wish to pervert and inflame your minds.—They will assert as they often did before, that I act under the influence, and as a pensioner of Government—a calumny which I always despised, and should still continue to consider as unworthy of notice, were it not for the impression that I hear this, and similar falsehoods have made on the minds of some of the lower order of my flock.

As I hold myself in the station I fill, *Debtor to the wise, and to the unwise,* "I do now most solemly "declare in the presence of God, who shall judge "us all, that I never received a pension, or emo- "lument, directly or indirectly from Govern- "ment—that it was never offered, nor promised "me—neither looked for, nor do I expect it; "and that in the instructions or advices I found "it incumbent on me to give my Flock, as to the "line of conduct I thought they should observe, "in these eventful times, I was actuated solely by "a regard to their real interests, and by a desire "to comply with the duty I owe, and the steady, "heartfelt unalterable attachment I feel, and ever "shall feel to my King and my Country; and "what I say of myself on this head, I am war- "ranted to assert the same of every Roman Ca- "tholic Bishop of the Kingdom."

What then could be the views of the inventors, and propagators of these falsehoods? What

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end could they propoſe to themſelves? No other, moſt aſſuredly, than to impoſe on your credulity —to eſtrange your hearts and affections from the Paſtors appointed by Almighty God to guide you in the ways of Salvation—to eradicate from your minds the belief of true Religion and morality, and thus diſpoſe you to adopt thoſe Atheiſtical principles of French Fraternity, which have deluged Chriſtendom with blood and carnage—ſpread havoc and devaſtation wherever they were introduced, and which have but a few weeks back pillaged and profaned the Capital of the Chriſtian World, and robbed its peaceful and beneficent Prince, the venerable Head of our Church, of his territory and independance.

Theſe are not the guides you ſhould follow—their ways lead not to life but to death—*They come to you in ſheep's cloathing*, exaggerating, and then pretending to feel for your grievances; *but they are inwardly ravening wolves. Beware then of theſe falſe Prophets*, liſten to them no longer, but liſten to the Oracle of Divine Wiſdom, which commands you to fear God, and honor the King, to reſpect and obey your Rulers, to avoid evil, and to do good, to work out your ſalvation with fear and trembling, and thus having conſciences void of offence, you will inſure to yourſelves preſent Peace, and future Happineſs; which, may God, in his infinite Mercy, grant you all, my beloved Brethren in Chriſt!

CORK, *April* 26, 1798.

REMONSTRANCE of the Right Rev. Dr. COPPINGER, Roman Catholic Biſhop of Cloyne and Roſs, addreſſed to the Lower Orders, &c.

MY DEAR DELUDED PEOPLE!

THE diſturbances ſo extenſively prevailing among you I have long deplored. I did not yet publicly addreſs you, for however earneſt my wiſhes to contribute an humble mite, towards the diſpelling of this dreadful deluſion, yet was I reluctantly deterred from even the attempt, becauſe I was convinced that no arguments of mine were likely to diſſuade you from it; ſo artfully were you circumvented by deſigning men; ſo faſcinated by their extravagant repreſentations, and ſo eſtranged from the moſt obvious principles of religion, of policy, and of common ſenſe. For this reaſon, I determined to await the iſſue of that experience which now proclaims to you from every Province of the Kingdom, that you were cruelly deceived; that proſpects of complicated falſehood were held out to you; that you were inveigled to a precipice, where deſtruction almoſt inevitable ſeems to be your doom.

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Some Counties of this Kingdom have already yielded aſſent to theſe harſh leſſons of experience: you my dear friends are equally intereſted in doing ſo; not one moment ſhould be loſt, there is no room for heſitation: it is to accelerate this urgent reſolution that I now addreſs you, in the hope that profiting of the miſeries of others, you will liſten at length to what you have hitherto rejected; you will accord to the ſenſe of your perſonal danger, what bare motives of religious and civil duty have not been able to extort from you. The moſt ignorant of the crowd muſt doubtleſs have been perſuaded that Oaths ſubverſive of all order, incompatible with the firſt principles of Society, with the acknowledged rights of individuals, under every regular government, were ſo many blaſphemous outrages againſt the God of truth; which, as the *Supreme Ruler*, he is in a ſpecial manner pledged to puniſh. You were therefore fully convinced that while ever ſuch guilt was perſiſted in, nor effaced by compunction and ſincere converſion of heart, there could be no hope of your ſalvation. Conſcience had certainly condemned theſe enormities, it had often importuned you to deſiſt; its voice was diſregarded; but what conſcience could not move you to, your own common ſenſe, had you given yourſelves time to conſult it, would certainly have obtained from you. You would ſoon have diſcovered that

all these projects, however invitingly represented, were both vain and impracticable; that the advantages proposed, were they within the reach of your exertions, could never be compensated by the horrors to be waded through in attaining to them.

Where this delusion originated is not mine to enquire: it seems enveloped in mystery, to unfold which a more extensive knowledge of the views of men and of the relative interests of those kingdoms, than I possess or aspire to, is requisite. I consider the matter merely with regard to yourselves, who are as little qualified to understand as I am to discuss a subject of such political intricacy. I shall accordingly confine myself to exposing to your view as well as I am able, and as briefly as possible, that the incentives employed to allure you into tumult, were all fallacious; that you were unfeelingly duped by agitators who looked farther and aimed higher than you did, making tools of you for their own interested purposes; exciting you by hireling emissaries to acts of cruelty and outrage that the distracted state of the country might effect what some of them wished, or invite invasion, and weaken our means of defence. Though they had reason to suppose that numbers of you would forfeit liberty and even life in this subordinate treason; though the domestic happiness of thousands must in every event

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be ſacrificed to their perfidious deſigns, they notwithſtanding revelled in your deſtruction; they placed you like ſo many brute animals in the van of their career, unconcerned at the havock you are expoſed to, while they themſelves, in coward ſecurity, ſkulked behind until their object could more eaſily be come at.

To overturn the exiſting Government, or rather the Conſtitution of this Country, in order to ſubſtitute a foreign ſyſtem in its place, or poſſibly with other intentions beſt known to thoſe who entertain them, it was neceſſary to engage the great maſs of the people; whether by truth or by falſehood was of little moment; ſtir up the people was the word, no matter how this be accompliſhed. That the labouring part of the community could not be injured by a change, but that their condition might be eaſily meliorated; that they had toiled long enough to enrich others, that it was now full time to think of enriching themſelves was a plauſible argument; that the French were the patrons, the protectors of the people, that they would liberally reward their adherents amongſt us, that the monopoliſts of property in this kingdom were ſo many ſtock-holders, upon whom the enemy would draw at diſcretion in favour of the poor: that Farmers would become eſtated men, that Mechanics and Labourers would be enriched, and all in ſhort be made happy.

In the large net of ſuch lures, great numbers, as might well be ſuppoſed, were taken. Many ſtill kept back, ſome of them through a ſenſe of danger, ſome through a regard to religion, and ſome through both. To the timid it was declared that ſecrecy ſhould ſcreen them; that the ſecret ſhould be ſealed by an oath, and the bond be ſtill fortified by the tie of brother-hood. Should the cautious notwithſtanding heſitate, aware of the rigour of the law, of the encouragement given to Informers and of the little confidence to be placed in this motley herd of aſſociates, ſtronger incentives were at hand. The killing or the maiming of their cattle, proſcription of themſelves, inſtant death, or immediate danger of it, were to expel all leſſer apprehenſions. Threats of this ſort were but too effectual, and numbers have been induced by them to adopt, what they ſince have had reaſon to ſhudder at. If a large portion of the crowd kept aloof, deterred by a regard for their religion; to gain theſe over, it was induſtriouſly circulated among them, that religion would flouriſh under theſe French evangeliſts; that they were the natural guardians of it, the head or foremoſt rank of the true believers. Though the Catholic Religion had been ſtifled by them in their own country, in its own blood; though they had unrelentingly maſſacred or expelled all its miniſters, many of whom are this day ſupported by

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the bounty of Great Britain; though they had expunged the Lord's own day even from their calendar, that not so much as this vestige of Christianity might remain among them; it was still impudently asserted, it was still stupidly believed, that they loved their old religion and would fight for it amongst us. Though they had assaulted the Sovereign Pontiff in the very bosom of Catholicity; stripping him not only of his dominions, but of his necessary support, and reducing him to the degraded state of a mendicant exile, regardless of his venerable age, and of the general respect entertained for him by the other powers of Christendom; in Ireland these very men were to prove themselves his children; they were here to acknowledge his supremacy; to establish his Religion, in the full energy of their power.

Is not the bare mention of such extravagant assertions, an ample refutation of them? Don't you already feel yourselves duped? You were promised riches also, but poverty was prepared for you. Will hordes of greedy Invaders plunder the wealthy here to enrich you? Will the rapacious and unprincipled among yourselves, were you beforehand with the enemy, be left in quiet enjoyment of your ill-gotten spoil? What right can you acquire to what you would thus unjustly possess, which your poorer neighbour would not have to what he could take from you? Were all

Ireland portioned out in equal divisions among foreign and domestic expectants, its extent would not afford each man as much as one acre; but were his share one hundred, what is his new estate without cultivation; and how can there be cultivation, where there are no tillers: and where shall you find tillers, if all become Gentlemen? Rank and property must go hand in hand, and the inequality of both in every civilized country must be as various as the talents of men. Were every individual in the land possessed at this day of an equal share of property, a lapse of twelve months would exhibit innumerable gradations. The industrious, the thrifty, the honest, the temperate, would soon surpass the idle, the profligate, the squanderers, and the licentious. In the general scale of human depravity, the latter description will be always the more numerous: the poor will still be the poor, under every form of Government: so that in whatever point of view you place the incentive of wealth as presented to your imaginations in the mere event of a change, you clearly discover its emptiness. Beside in grasping unjustly at what you had not, you either have lost or are likely to lose, what you were indisputably possessed of. The longer the Landlord and other legal Creditors are kept out of their respective demands, the heavier becomes the account against the day of reckoning. In the mean time, the in-

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industry which was your resource, being suspended or perhaps quite laid aside, no provision is made; the accumulated debt, with writs, ejectments, executions and the whole weight of the Law falls down inexorably upon you: your credit is lost, your character is gone: no alternative then remains, but to beg at liberty, or to die in confinement. A general combination amongst the tenantry of a kingdom, against the paying of rent, may answer the purposes of temporary confusion, but such a system cannot last long, no regular Government will ever sanction it. If the enemy were this moment your Landlords, I will not ask you whether they would not require, and if necessary enforce at the point of the Bayonet the full payment of their rent; I will not ask you this, because you are convinced they would; but I will ask you whether you could ground any claim to their indulgence, upon your being able to tell them that you were long and heavily in Arrear to the former Proprietor? Would they not insist upon the more, in proportion as they should find that you had more to give them? If you are not certain they would, it is because your hurry did not allow you to ask yourselves that question.

The timid amongst you were promised the protection of secrecy. In this, as must always happen, when the crowd, the unprincipled men, women,

women, and children are intruſted, numbers were fatally deceived alſo. Of this you were warned to no purpoſe, you were repeatedly aſſured that to embark in this diabolical aſſociation, was to put your lives into the hands of thoſe who propoſed it to you. You were told, that caſual diſagreements, juſt demands of money due to you, the avarice, the treachery, the reſentment or other evil diſpoſitions of ſome of your aſſociates, muſt indubitably expoſe you to detection. The Oath was your ſhelter and your ſhield—you truſted to it, but it has like every other item of this deteſted plan, proved treacherous and deceived you. The haunts of the moſt private Committees, have been diſcovered; the proceedings in theſe Committees, the ſeveral meaſures adopted in them, with the perſons moſt prominently concerned in theſe meaſures have been diſcovered alſo, and many who refuſed to believe that they would be thus betrayed, now feel to their coſt, or have already felt, that they really were. The men moſt forward among you when miſchief was to be executed, or broached, were the firſt underhand to ſell their accomplices; thoſe that were moſt active in proſelyting you, moſt forward in urging you to acts of outrage, were the perſons moſt likely to traffick in your blood, by venal treachery or purchaſed informations; becauſe being more unprincipled, more

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profligate than the reſt, they were the fitteſt tools of thoſe baſe men, who would gull you to inſurrection, for their own ambitious purpoſes, and ſtride forward to aggrandizement over *your* mangled carcaſes. So have their patrons done in France, by thoſe who truſted them; ſo have they done in every other Country hitherto accurſed by their deſtructive influence. If, therefore, no other motive urged you to withdraw from this odious combination, than the evidence it bears of the ruin intended you; were not conſcience violated by it, in the breach of duty to your God, to your Country, and to your King; a King who has ſuch claims upon our gratitude, our zeal, and our attachment; yet, when this combination counted upon you, as the ready tools of every villainous meaſure, expoſing you, plunging you into ruin; you ſhould abjure it with indignation, you ſhould renounce it's fociety for ever. Conſider, I beſeech you, the deveſtation now ſpreading through this county; caſt your eyes upon the ſeveral diſtricts now ſmarting under military law; call to mind the deſolated fields, the abandoned cottages, the ruined tenements, the cries of the fatherleſs, the widows, the unprotected; look a little farther at the more general carnage of the ſword, of famine, of peſtilence, ſo very likely to ſucceed a longer continuation of the preſent miſchief; reflect, I ſay, ſeri-

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ouſly, upon all this and prevent by an immediate return to your duty, the extending horrors, that muſt otherwiſe overwhelm you. Come forth in a body, ſurrender your Arms, declare your deteſtation of what is paſt, throw yourſelves upon the mercy of your Rulers, prove your ſincerity by your conduct, rather than by your words; thus only can you expect forgiveneſs. But, ſhould you perſiſt in the meaſures I here deprecate, your repentance in that caſe will be bitter indeed, for it will be ineffectual, it will come too late. If I may yet flatter myſelf with any ſhare in your eſteem, if I may be allowed to hope that I have any weight with you, I conjure you in the name of God, to do forthwith what I now recommend to you: your eternal as well as your temporal intereſts are deeply concerned; the ſtake is immenſe, expoſe it no longer. To reſtore quiet to the country, comfort to the afflicted, ſupport to the indigent, to obviate a deluge of diſtreſs depends in a great degree upon your deciſion at this moment. May the Almighty incline you to decide as you ought, and may his peace, which ſurpaſſeth all underſtanding, keep your hearts and minds in Chriſt Jeſus.

P. S. After ſome copies of this Remonſtrance had been ſtruck off, it occurred on a reviſal, that the virtues ſo emphatically aſcribed to certain Senators, and the compliments they on that account

count received, might be considered by many, as extended to others of them by no means within my contemplation. The word *distinguished* and these discriminating virtues, though they selected them sufficiently in my own mind from others of the same side, might not have done so in the mind of a reader. To avoid being thus misunderstood; I have expunged that Paragraph; for it is my decided, my unalterable sentiment, that to be a Senator, without a virtuous attachment to the Constitution, is not to be an honest man.

PASTORAL LETTER of the Right Rev. Dr. JOHN THOMAS TROY to his Beloved Flock, the Roman Catholics of the Archdiocess of Dublin, wisheth Peace and Salvation in the Lord.

IN the discharge of my humble ministry I have often instructed you, my dearly beloved Brethren, on the duties of Christian subjects. At the first appearance of the anarchical system *,

* See the Excommunication of the unhappy Robert M'Evoy, a Priest of the Archdiocess of Dublin, for holding and promulgating of French Principles, published from the Altar in all the Chapels of the Archdiocess, so early as the 29th September, 1792. Lately reprinted by J. P. Coghlan.

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which has laid waſte a conſiderable part of Europe, I have endeavoured to preſerve you from deception and danger, by timely admonitions, and explanations of the peaceful doctrines of our bleſſed Redeemer, ſo forcibly illuſtrated and confirmed, by the uniform conduct of all good Chriſtians in ſucceſſive ages, to our own times *.

I might refer you, my dear Brethren, to thoſe ſeveral inſtructions, to direct your preſent and future conduct in ſimilar circumſtances; as the religious principles of Roman Catholics being UNCHANGEABLE, they are applicable to all times: But as St. Paul inſtructs all Paſtors to be, after his own example, *All to all, that they may gain all to Chriſt*; it is incumbent on me to raiſe my voice, and *exhort in ſound doctrine to convince the gainſayers*, whenever peculiar circumſtances require it.

At preſent when theſe kingdoms are ſeriouſly menaced with invaſion by a formidable and implacable enemy, when too many may have been ſeduced into a perſuaſion that French Republi-

* See a *Paſtoral Inſtruction* on the Duties of Chriſtian Citizens; Second Edition, Dublin 1793:—It was republiſhed at London in the ſame year. A *Vindication of it*, in a Letter from a Roman Catholic Clergyman: London, 1793. A *Thankſgiving Sermon* on the 16th February, 1797. Several occaſional Inſtructions, ſome of which appeared in the newſpapers. Printed by P. Wogan, Old Bridge, Dublin, and J. P. Coghlan in London.

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cans are our friends and allies, desirous to fraternize with us, for the sole purpose of delivering us from *pretended bondage*, and securing our religion and liberty, I cannot be silent, nor withhold my pastoral endeavours to warn the unreflecting, or recal to a sense of duty such as may, unhappily, have become the *proselytes* of that dangerous delusion.

To destroy or diminish the salutary influence of our Clergy in this kingdom, some ignorant and unsuspecting persons of our Communion, have been practised on to consider the Roman Catholic Prelates as their enemies, or as so many *mercenaries* prostituting their venal pens and exhortations for *pensions and bribes*. The fatal effects of this malignant calumny in many parts of the kingdom, oblige me to declare, (I do it most solemnly) that in publishing different Pastoral Instructions, I have been influenced by no other motive than a conscientious sense of duty, and a most sincere friendship for my beloved flock; NOT ONLY WITHOUT PENSION OR OTHER TEMPORAL EMOLUMENT, BUT WITHOUT EVEN THE EXPECTATION OR DESIRE OF ANY; NEITHER HAVE I EVER PUBLISHED OR PREACHED ANY DOCTRINE at the INSTANCE OR INSINUATION of GOVERNMENT. WITH EQUAL TRUTH, I CONFIDENTLY DECLARE THE SAME ON BEHALF OF ALL AND

EVERY ONE OF MY VENERABLE BRETHREN IN THIS KINGDOM.

We have been likewiſe accuſed of explaining *Politics*, when recommending reſpect for our Rulers and obedience to the Laws. This ſiniſtrous accuſation is as groundleſs as it is falſe. I diſclaim any interference with *worldly politics*, and have invariably confined my paſtoral inſtructions to *goſpel politics* only. They are few and ſimple:—DO AS YOU WOULD BE DONE BY: GIVE TO CÆSAR WHAT BELONGS TO CÆSAR, and TO GOD WHAT BELONGS TO GOD: OBEY YOUR RULERS FOR CONSCIENCE SAKE: FEAR GOD, HONOUR THE KING: BEAR WRONGS PATIENTLY: FORGIVE YOUR ENEMIES: RETURN GOOD FOR EVIL: PRAY FOR THOSE THAT HATE AND PERSECUTE YOU: BE MEEK AND HUMBLE: NEVER SWEAR BUT IN TRUTH, IN JUSTICE, AND IN JUDGMENT: AVOID CALUMNY, DETRACTION, ADD LIES, IF YOU WISH TO ENTER THE KINGDOM OF HEAVEN. Theſe are the maxims of *Chriſtian policy*, which I have occaſionally endeavoured to explain. It is my duty to recommend and enforce them with paſtoral energy. I have as little leiſure as inclination to ſtudy, or intermeddle with, any other *politics*.

The progreſs of French Republicans, thoſe pretended champions of the rights of man and of liberty,

liberty, their fatal progreſs, I ſay, into every country, is uniformly marked with HOSTILITY to the RIGHTS OF GOD, AND TO THE MINISTERS OF REVEALED RELIGION.

I noticed ſome inſtances of their infidel fanaticiſm in my former inſtructions. Every day furniſhes additional effects of it, equally lamentable. I ſhall only mention their recent ſacrilegious injuſtice at ROME. Neither his advanced age, his acknowledged virtues, nor his ſacred character, have preſerved his Holineſs from inſult, outrage and exile. Add to theſe exceſſes, the pillage and profanation of Churches in the metropolis of the Catholic world—the plunder of private property, the impriſonment or diſperſion of Cardinals, Prelates and Clergy—the baniſhment of all Eccleſiaſtics, not natives of the Roman ſtate, among whom are many of our countrymen *—the confiſcation of church property—the ſuppreſſion of religious inſtitutions, and particularly of ſix houſes eſtabliſhed in that city and its vicinity, for the education of Iriſh youth diſpoſed to embrace the clerical ſtate †. Thus have they given the laſt and convincing proof of their hatred to Chriſtia-

* The Engliſh, Scotch and Iriſh were firſt deprived of their habitations and property, and then exiled.

† Thirteen other ſimilar Eſtabliſhments had been previouſly ſuppreſſed, by theſe pretended friends of Iriſh Catholics, in France, Flanders and Lorrain.

nity, particularly to the faith of Roman Catholics; and manifeſted their impious intention, to deſtroy it, if poſſible *.

By forcing the Supreme Paſtor from his reſidence, and degrading him as much as in their power, they vainly expect that the diſperſion of the flock muſt follow; but it is not in the power of human malice to deſtroy the work of God. The gates of Hell can never prevail againſt the Church, built on a ſolid and immoveable Rock. The promiſes of her Divine Founder ſhall for ever ſecure her againſt every attack, and the ſucceſſors of St. Peter will continue to the end of time, to exerciſe the powers communicated to that firſt Biſhop of Rome, by Jeſus Chriſt himſelf. WHEREFORE, WHETHER OUR HOLY FATHER PIUS VI. *and his Succeſſors, reſide in the Vatican palace, or elſewhere in a cottage; whether at liberty or in chains; whether inveſted with the temporal ſovereignty of Rome, or maintained by the alms of the faithful, their ſupreme ſpiritual authority will remain unchanged and unalterable.*

The religion of Chriſtian Rome has been conſtantly announced to infidel nations by apoſtolical men, commiſſioned by the Holy See. At this moment numberleſs miſſionaries, hitherto

* See Barruel's Memoirs of Jacobiniſm, lately publiſhed by Watſon and Son, Capel-Street, Dublin.

maintained

maintained by the pious munificence of his Holineſs, are zealouſly occupied in diſpelling the darkneſs of Paganiſm and Mahometan ſuperſtition, by the ſplendour of goſpel light. Several diſtant nations poſſeſſed eſtabliſhments at Rome, where their youth were educated and prepared for the ſacred miniſtry. The unremitted attention of St. Peter's ſucceſſors, to the propagation of Chriſtianity, has been ever extended to all countries. *Can you then conſider the French Republicans, who have deprived the Sovereign Pontiff of the means to continue that bountiful attention — who have reduced him to a ſtate of dependance and captivity; will you, I ſay, fraternize with them, or conſider them as friendly to the Catholic religion?* No, deareſt Brethren, you will not, you can not. Fly then from the irreligious incendiaries, who inſidiouſly whiſper the contrary. Liſten not, I conjure you, to their deſtructive ſuggeſtions.

Neither can you expect freedom or ſecurity from French invaders, by the eventual ſucceſs of their hoſtile deſigns on theſe kingdom. Aſk, enquire, obſerve whether and what kind of liberty, or ſecurity is enjoyed in France. You will find, alas! that unhappy country ſubject to the moſt tyrannic military deſpotiſm, a prey to infidelity, licentiouſneſs and anarchy; under the dominion of terror exerciſed by ſucceſſive factions, gratifying their luſt of power and of money by oppreſ-

ſion and extortion, whereby the people in general are become ſlaves and beggars. I ſay nothing of the maſſacres, aſſaſſinations, emigrations, proſcriptions and other countleſs evils, cauſed by the revolutionary maxims prevailing in France, which have barbarized a civilized people, and, in a great degree baniſhed literature, with religion, from that once chriſtian and learned nation; the Rulers of which, deſirous to preſerve their own uſurped power by any means, ſeem intent on ſubjugating all Europe. The proſpect of plunder, by which their armies are principally paid, ſtimulates the ſoldiers to every violence on property, public and private, ſacred and profane. With ſuch inconteſtible and melancholy proofs of French irreligion, tyranny and rapacity before you, can you poſſibly imagine, that we ſhall be, in the event of ſucceſsful invaſion, the only privileged people, the only to be exempted from the calamitous fate of all thoſe countries that have forcibly or imprudently fraternized with them? Look to Brabant and Holland, to Avignon and Rome, to Savoy and Lombardy, to the Rhine and Switzerland; in a word, to the different Countries and States they have conquered or republicanized under the maſk of friendſhip: in every one of them you may obſerve, that anarchy has ſucceeded to regular government, poverty and diſtreſs to affluence and competency, infi-

delity.

delity and licentiouſneſs to religion and morality. Let then the fate of thoſe countries be a timely and ſalutary warning to you; if not, you may, perhaps, when too late, lament your blindneſs and bitterly deplore your inattention to my paternal admonitions. Be wiſe in time, leſt folly and infatuation ſhould imperceptibly endanger every thing dear to you and your families, as Chriſtians and members of civilized ſociety.

In my former inſtructions I earneſtly exhorted you againſt adminiſtering or taking unlawful or unneceſſary oaths, and explained the conditions required, to render any oath binding and acceptable to Almighty God. Recollect, I intreat you, moſt beloved Brethren, recollect what you have read, or heard from your friendly Paſtors. They have often told you that "an Oath is a ſolemn "Appeal to the God of Truth, who cannot be "deceived. Neither the kiſſing of a book, nor "the expreſſion, *I ſwear*, is neceſſary to conſti-"tute an oath. Whenever we call on God, on "Heaven, on His preſence, or on any thing "ſacred to witneſs or atteſt the truth of our re-"ſolutions or declarations, we take an oath. We "ſhould never, if poſſible, make the awful "appeal, *Let your ſpeech*, ſays our bleſſed Re-"deemer, *be Yea Yea, and No No; for whatever "is more than theſe cometh from evil.* All raſh, "profane, unneceſſary oaths, are forbidden by

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" this command; but it does not forbid to ſwear " *in truth, in juſtice, and in judgment,* to the " honor of God, in our own or our neigh- " bour's juſt defence. To affirm a known falſe- " hood upon oath, is abominable perjury againſt " *Truth.* To ſwear without perfect knowledge " of the ſubject matter, or to any thing equivo- " cal, doubtful, obſcure, or myſterious; to pro- " miſe ſecreſy on oath, without knowing what " is to be kept ſecret, to ſwear to any purpoſe " without due conſideration is raſh and againſt " *judgment.* To promiſe on oath any thing " which tends to encourage the invaſion of a " foreign power; to promote, favor, or excite " rebellion, ſedition, inſurrection, diſturbance " of the public peace, injury to any community, " family or individual, in perſon, property, or " reputation, is contrary to *Juſtice.* Compul- " ſory oaths, even when neither truth nor juſtice " is violated, are ſinful; becauſe taken without " free deliberation or *judgment:* The Rulers of " every State are competent to propoſe Oaths of " Allegiance to their reſpective Subjects, and " other oaths to individuals employed by them " in the different offices; in order to aſcertain " the purity of their civil principles, and oblige " the ſeveral officers to a faithful diſcharge of " their relative duties. Oaths of either kind " are not compulſory. To render then an oath

" lawful

" lawful and acceptable to Almighty God; as an " act of religion honouring the Divine veracity, " it muſt be taken in *truth*, in *juſtice*, and in " *judgment*: When taken without all and every " one of theſe conditions, it is ſinful, and if " taken without *juſtice*, it is null and void; " highly ſinful when taken, but doubly criminal " when complied with in fact. The certainty, " much leſs the proſpect of redreſſing grievances " by unlawful oaths, can never juſtify or excuſe " them, or any unlawful act. The faireſt and " moſt deſirable object or end is to be aban- " doned, rather than procure it by evil means: " It is, therefore, ſinful to perpetrate the ſmalleſt " moral evil with the view of effecting the great- " eſt good."

Such, my dear Brethren, is the doctrine concerning oaths taught by the religion which you profeſs, and declared by God himſelf, who commands you *not to take his name in vain*; and denounces the moſt dreadful puniſhments, even in this life, on thoſe who ſwear rainly.

A MAN THAT SWEARETH MUCH, SHALL BE FILLED WITH INIQUITY, AND A SCOURGE SHALL NOT DEPART FROM HIS HOUSE. AND IF HE SWEAR IN VAIN, HE SHALL NOT BE JUSTIFIED; FOR HIS HOUSE SHALL BE FILLED WITH INIQUITY. (*Eccleſiaſt.* xxiii. 12. 14.)

I WILL DESTROY MEN FROM THE FACE OF

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THE LAND, SAITH THE LORD, AND I WILL STRETCH OUT MY HAND UPON THEM THAT SWEAR BY THE LORD. (*Soph.* 1. 5.) BUT ABOVE ALL THINGS, MY BRETHREN, SWEAR NOT, NEITHER BY THE HEAVEN, NOR BY THE EARTH, NOR BY ANY OTHER OATH, BUT LET YOUR SPEECH BE YEA, YEA; THAT YOU FALL NOT UNDER JUDGMENT. (*James*, v. 12.)

Is it poſſible, that any of my beloved flock, with this evidence of Divine vengeance denounced againſt falſe and raſh ſwearers before them, will deſpiſe the friendly admonitions of their Paſtors, or conceive themſelves bound by any oaths or engagements tending to encourage or countenance diſturbance or injury to any perſon; and thereby diſgrace the meek religion which they profeſs? Is it poſſible, that Iriſh Roman Catholics, hitherto ſo attached to their principles, who during centuries withſtood all temptations and hardſhips, rather than abjure the Religion of their conſcience, or neglect the duties it preſcribes—that a people ſo juſtly commended for their loyalty and peaceable demeanour, whilſt under the juſt and happy influence of that Religion and its miniſters, ſhould miſerably deviate from ſuch a meritorious line of conduct; and, led aſtray by deceitful guides, ſuffer themſelves to be ſeduced into an approbation of the principles and views of the enemies of Chriſtianity?

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Will you, my beloved Brethren, ſubmit to the yoke of a nation without religion, mercy, or honor?—of a people who have brought with them impiety, plunder and devaſtation into other countries? Such are the French Republicans. I cannot harbour even a ſuſpicion ſo diſhonourable to my Brethren, always peaceable from principle, and anxious to preſerve their fair character pure and immaculate.

Compare your preſent ſituation with the paſt. Twenty years ago the exerciſe of your religion was prohibited by law: The miniſters of it were proſcribed: It was penal to educate Catholic youth at home or abroad: Your property was inſecure, at the mercy of an informer: Your induſtry was reſtrained by incapacity to realize the fruits of it. At preſent you are emancipated from thoſe and other penalties and diſabilities, under which your forefathers, and ſome amongſt yourſelves, had labored. You are now at liberty to profeſs your religion openly, and to practiſe the duties of it: The miniſters of your religion exerciſe their ſacred functions under the ſanction of law, which authoriſes Catholic teachers: A College for the education of your Clergy has been erected at the recommendation of his Majeſty: It is ſupported and endowed by parliamentary munificence: The reſtraints on your induſtry are removed, together with the incapacity to realize

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the fruits of it for the benefit of your posterity. What, let me ask you, has effected this favorable change—this great difference between your past and your present situation? I answer: Your loyalty, your submission to the constituted authorities, your peaceable demeanour, your patience under long sufferings. It was this exemplary and meritorious conduct, invariably dictated by the principles of your religion which pleaded your just cause, and determined a gracious king and a wise parliament to reward it, by restoring you to many benefits of the Constitution.

You will perhaps reply, that some legal disabilities still exclude the most loyal and peaceable Roman Catholic from a seat or vote in parliament, from the privy council, from the higher and confidential civil and military departments of the state. I grant it. But, is it by rebellion, insurrection, tumult, or seditious clamour on your part, that these incapacities are to be removed? Is it by adopting or countenancing the modern French principles of licentious liberty and anarchical equality that you are to recommend yourselves to our rulers? Is it by encouraging French Republicans to invade this country, that you are to expect a continuation of his Majesty's favor and protection? *Is it from the enemies and scoffers of revealed religion, and of the Catholic faith in particular, or from the French Philosophers, attempting*

tempting to destroy the very remembrance of it, by abolishing the observance of the Sabbath, and substituting an infidel for the Christian calendar, that you are to be protected in the free exercise of the Catholic faith? Is it by the pillagers of Brabant, of Holland, of Venice, of Rome, &c. &c. that your *property will be secured?* Is it by resisting the power of the state, disobeying the laws by entering into illegal associations, by administering or taking combination oaths, equally offensive to God and our temporal rulers, that you can preserve and foster the benevolence of our most benevolent Sovereign? Is it by the plunder of arms you can conciliate the esteem of your neighbours? In a word, can favor or affection be expected as a return for outrage or insult? Most certainly not. Common sense—the slightest reflection—will enable you to perceive the absolute necessity of adopting an opposite conduct. It is dictated by religion and prudence: The only one conducive to your temporal and eternal happiness. Do not then be, my dearly beloved Brethren, do not, I most earnestly beseech you, as your Pastor and affectionate friend, be led away from this path, by false guides, encouraging you to tumult or riot of any kind! Listen to your peaceful pastors who love you tenderly; observe their salutary instructions. You will thereby the secure favour of God, and recom-

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the fruits of it for the benefit of your poſterity. What, let me aſk you, has effected this favorable change—this great difference between your paſt and your preſent ſituation? I anſwer: Your loyalty, your ſubmiſſion to the conſtituted authorities, your peaceable demeanour, your patience under long ſufferings. It was this exemplary and meritorious conduct, invariably dictated by the principles of your religion which pleaded your juſt cauſe, and determined a gracious king and a wiſe parliament to reward it, by reſtoring you to many benefits of the Conſtitution.

You will perhaps reply, that ſome legal diſabilities ſtill exclude the moſt loyal and peaceable Roman Catholic from a ſeat or vote in parliament, from the privy council, from the higher and confidential civil and military departments of the ſtate. I grant it. But, is it by rebellion, inſurrection, tumult, or ſeditious clamour on your part, that theſe incapacities are to be removed? Is it by adopting or countenancing the modern French principles of licentious liberty and anarchical equality that you are to recommend yourſelves to our rulers? Is it by encouraging French Republicans to invade this country, that you are to expect a continuation of his Majeſty's favor and protection? *Is it from the enemies and ſcoffers of revealed religion, and of the Catholic faith in particular, or from the French Philoſophers, attempting*

tempting to deſtroy the very remembrance of it, by aboliſhing the obſervance of the Sabbath, and ſubſtituting an infidel for the Chriſtian calendar, that you are to be protected in the free exerciſe of the Catholic faith? Is it by the pillagers of Brabant, of Holland, of Venice, of Rome, &c. &c. that your *property will be ſecured?* Is it by reſiſting the power of the ſtate, diſobeying the laws by entering into illegal aſſociations, by adminiſtering or taking combination oaths, equally offenſive to God and our temporal rulers, that you can preſerve and foſter the benevolence of our moſt benevolent Sovereign? Is it by the plunder of arms you can conciliate the eſteem of your neighbours? In a word, can favor or affection be expected as a return for outrage or inſult? Moſt certainly not. Common ſenſe—the ſlighteſt reflection—will enable you to perceive the abſolute neceſſity of adopting an oppoſite conduct. It is dictated by religion and prudence: The only one conducive to your temporal and eternal happineſs. Do not then be, my dearly beloved Brethren, do not, I moſt earneſtly beſeech you, as your Paſtor and affectionate friend, be led away from this path, by falſe guides, encouraging you to tumult or riot of any kind! Liſten to your peaceful paſtors who love you tenderly; obſerve their ſalutary inſtructions. You will thereby the ſecure favour of God, and recom-

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mend yourſelves to the attention and further protection of his Majeſty and of Parliament, to the good-will of all, and remove the foul ſuſpicion of irreligion or diſloyalty, if any be conceived, from the minds of your enemies or others.

When St. Peter, the firſt Biſhop of Rome, and Vicar of Jeſus Chriſt on earth, was impriſoned by order of Herod, the Church prayed for his deliverance without intermiſſion. Our Holy Father, PIUS VI, Succeſſor of St. Peter, and Centre of Catholic Unity, is now an exile from Rome, reduced to a ſtate of dependance, and treated as a captive * by the enemies of religion. How ſenſibly muſt every good Catholic, every real Chriſtian feel theſe ſacrilegious attacks on the perſon and dignity of his Holineſs!

It is impoſſible to calculate the extent of calamity to which the Father of the Faithful is expoſed. The Catholic Church is deeply intereſted in whatever concerns her viſible head. When St. Peter was miracnlouſly freed from his captivity, *he came to the houſe of* Mary, *the Mother of* John, *who was ſurnamed* Mark, *where many were*

* When ſome Gentlemen lately came through Sienna, where his Holineſs is in exile, they could not gain admittance to his preſence though perſonally honored with his friendſhip. The eſteem he had for our natives ſhewed itſelf to every traveller of the Britiſh empire who viſited Rome. What pity, in the decline of life, he cannot partake of that true conſtitutional liberty which he ſo often extolled!

gathered

gathered together and praying. (Acts xii. 5.) The prayers of *many* were inceſſant by night and by day, for his deliverance. Let us, my dear Brethren, follow this example, and devoutly ſupplicate the throne of mercy, to deliver our Holy Father from his enemies, and reſtore him to the free exerciſe of his authority.

In complying with this duty dictated by our religion, it is to be remembered, that we are not only Catholics but likewiſe ſubjects and members of ſociety, partaking of the benefits of an excellent Conſtitution; the deſtruction of which will be the conſequence of a ſucceſsful invaſion. We ſhould be grateful for theſe benefits, and endeavour to preſerve them by a meritorious conduct. Our loyalty inſpired by religion, our allegiance to a beneficent Sovereign confirmed by a ſolemn oath to maintain it inviolate, ſhould be conſpicuous. At the preſent criſis, neutrality or indifference is diſgraceful, if not criminal. We muſt confirm our repeated declarations of attachment to his Majeſty and the Conſtitution by unequivocal facts: Otherwiſe, we ſhall forfeit every claim to remuneration, and merit the cenſure of every good ſubject. Your lives and properties, the reputation and honor of Iriſh Catholics are at ſtake. Endeavour then, my deareſt Brethren, to preſerve them, by a magnanimous ſacrifice of every ſelfiſh conſideration to the public ſafety.

Reſiſt then, ſtrenuouſly reſiſt every attempt of the rebellious or diſaffected to alienate you from your loyal diſpoſitions and the obedience due to conſtituted authority: Deliver up your arms and weapons of every kind, to thoſe appointed to receive them: Renounce for ever, all connexion with any prohibited aſſociation. Follow, my deareſt Brethren, follow, I conjure you moſt earneſtly this ſeaſonable advice: it flows from a heart warmed with the pureſt zeal for your temporal as well as your eternal intereſts: It is dictated by the tender love I cheriſh for you as your Spiritual Father and moſt ſincere friend. Do not then, for JESUS ſake, do not deſpiſe my admonitions; and thereby expoſe yourſelves to danger and miſery in this life, and to endleſs torments in the next!

But, *unleſs the Lord keepeth the city, he watcheth in vain that keepeth it.* (Pſ. 126. 2.) Wherefore, proſtrating ourſelves before the Lord, let us beſeech him moſt fervently, to ſtretch forth the arm of his power in our favor; to preſerve our moſt gracious Sovereign; to direct his councils, and fruſtrate the deſigns of his enemies! The Lord will mercifully grant our petitions when preferred with humility and a ſincere ſorrow for our ſins; for *he does not deſpiſe a contrite and humble heart.* (Pſ. 50.)

To render our ſupplications more ſolemn and grateful to the Father of mercies, appropriate Collects are recited by the Clergy in every Maſs. The Prayer for his Majeſty and the Royal Fami-

ly,

ly, usually repeated before each Mass on Sundays and holidays, is to be continued. Psalms and some suitable prayers are added. The entire Form to be observed, (until directions to the contrary) is published separately for your information and instruction.

May the God of peace sanctify you, Dearest Brethren, in all things, that your souls and bodies be preserved blameless for the coming of the Lord. Amen. 1 Thes. 2. 8.

Dublin, 25 May, 1798.

J. T. TROY.

THE FOLLOWING REMONSTRANCE WAS READ AT EACH MASS in all the CHAPELS of the ARCHDIOCESS of DUBLIN, by Order of the Right Rev. Dr. JOHN THOMAS TROY.

DEAREST BRETHREN,

IN the present awful and alarming period, when every good subject, every good Christian, views with grief and horror, the desperate and wicked endeavours of irreligious and rebellious agitators, to overturn and destroy the Constitution; we should deem ourselves criminal in the sight

ſight of God, did we not in the moſt ſolemn and impreſſive manner, remind you of the heinouſneſs of violating the laws of our Country, and of attempting by inſurrection and murder, to ſubvert the Government of our gracious King; to whom the allegiance we conſcientiouſly owe in common with all our other fellow-ſubjects, has been, with regard to moſt of us, ſolemnly atteſted in the preſence of God, by the religious bond of an OATH.

Let no one deceive you by wretched impracticable ſpeculations on the Rights of Man, and the Majeſty of the People, on the dignity and independance of the human mind, on the abſtract duties of Superiors, and exaggerated abuſes of authority; Fatal Speculations! Diſaſtrous Theories! not more ſubverſive of ſocial order and happineſs, than deſtructive of every principle of the Chriſtian Religion. Look at the origin and progreſs of theſe deteſtable doctrines. Their atheiſtical authors, ſeeing the intimate connexion between religious and civil principles, beheld with the envious malignity of Demons the mutual ſupport they afforded each other for the ſpiritual and temporal advantage of man; and accordingly prepared the dreadful career of anarchy, by the propagation (too ſucceſsful, alas!) of impiety and licentiouſneſs.

We bitterly lament the fatal conſequences of this Antichriſtian Conſpiracy. But ſurely my Brethren, your known attachment to the princi-

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ples of religion ought to have preſerved you from the deſtroying influence of ſuch complicated wickedneſs. Yes, deareſt Catholics, it is to the benign principles of the Chriſtian Religion that we recal your ſerious attention at this important criſis. They will ſhield you from the evils which ſurround us. Submiſſion to eſtabliſhed Authority, and obedience to the Laws, are amongſt the duties preſcribed by Religion: Every violation of theſe duties is highly criminal. Wherefore, if any amongſt you have been unfortunately ſeduced into a combination againſt the State, under any pretext whatſoever, you are bound in conſcience to inſtantly withdraw yourſelves from it, and by ſincere repentance, and future loyal conduct, atone for your paſt ſinful temerity. Without this ſincere ſorrow and promiſe of amendment, you cannot expect ABSOLUTION in the TRIBUNAL of PENANCE nor mercy from Government. Neither, one or the other is extended to impenitent ſinners or offenders, without profanation or injuſtice.

Reſolve then, we beſeech you, to deliver up your Arms of every kind, without delay or reluctance, to thoſe appointed to receive them. Unite with all your loyal and peaceable fellow-ſubjects to put down and cruſh the wicked ſpirit of inſurrection, ſo diſgraceful to the character of Iriſhmen. It has already produced the moſt horrid effects. Aſſaſſinations, murders, atrocities of every kind have been committed. Loſe not a moment

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to manifeſt your deteſtation of the principles and cauſes leading to ſuch conſequences. The ſhorteſt delay in complying with this religious duty, will be juſtly conſidered as an indication of diſloyalty; you will be conſidered as enemies to the ſtate, and ſubjected to a ſudden death, under the operation of Martial Law, already proclaimed. Your property, your very exiſtence, are endangered by a ſuſpicious or equivocal conduct. It muſt be open, candid and decided, in ſupporting Religion and the Conſtitution.

We exhort you then, in the name and by the authority of JESUS CHRIST, whoſe will we are bound to announce and explain to you, *to keep ſteadfaſt in the faith; to lead ſober, righteous and godly lives, giving offence to no one, to fear God and honour the King.*

May the Gifts of the Holy Ghoſt, which the Church invokes this day on the whole body of the faithful, fill your hearts with an ardent love of God and man. *May the peace of God which ſurpaſſeth every underſtanding*, preſerve your hearts and minds in Chriſt Jeſus. Amen.

WHIT-SUNDAY, 27th May, 1798.

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N. B. The CATHOLIC CLERGY of the Dioceſe of WATERFORD adopted and ſigned a ſimilar REMONSTRANCE to page 6.